

# Biwiyo Ke Huqooq

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Rahe Amal Hindi se Lipyantaran kiya he.

**Note : Neeche digayi tamam Rivayate,  
Hadees ka khulasa he.**



**Bismillahirrahmanirrahim**

## **1] Tirmezi, Raavi Amar Bin Ahvas Jushami Rd.**

Mene Rasulullah ﷺ ko hajjatul vida me farmate suna, pehle aapne hamd va sana farmaai phir aur baato ki nasihate ki phir farmaya logo suno aurto ke saath achcha vyavahar karna isliye ki vo tumhare pas qaidi ki tarah he, unke saath sakhti sirf us shakal me ki ja sakti he jab ki unki taraf se khuli huvi nafarmani jahir ho, to agar vo aisa kare to unse unki bedroom me sambandh todlo aur unko itna mar sakte ho jo zakhmi karne vali na ho phir agar vo tumhara kehna mane to unko satane ke liye raasta mat dhudho, suno kuch haq tumhari biwiyo ke tum par he, aur kuchh tumhare haq unpar he

tumhara haq unke upar ye he ki tumhare farsh ko aise logo se na raudvaye jin ko tum napasand karte ho, aur tumhare gharo me aise logo ko ane ki ijazat na de jinko tum napasand karte ho, suno aur unka haq tum par ye he ki tum unko thik se khana aur kapda do.



## 2] Abu Daood.

Hakim bin Muaviah (rd) apne baap Abihi Muaviah (rd) se rivayat karte he ki mene Rasulullah ﷺ se puchha kisi shakhs ki biwi ka uske pati par kiya haq he? to Aap ﷺ ne farmaya iska haq ye he ki jab tu khaye to ise khilaye, aur jab tu pehne to use pehnaye, aur uske chehre par na maare, aur use badduva ke alfaz na kahe, aur agar us se talluk khatam kare to sirf ghar me kare. yani jaisa tum khavo vaisa hi apni biwi ko khilavo aur jis meyar ke kapde tum pehno ussi meyar ke kapde use bhi pehnavo, aur agar biwi ki taraf

se nafarmani aur shararat zahir ho to quran ki hidayat ke mutabik pehle use narmi se samjhayee, age is se vo thik na ho to ghar me apna bistar alag karle, aur baat bahar na jane de, kyoki ye sharafat ke khilaf he, isse bhi agar thik na ho to phir ise mara pita ja sakta he, lekin chehre par nahi, balki jisam ke kisi dusre hisse par, aur usme bhi ye hidayat he ki haddi ko tod dene vali ya zakhmi kar dene vali maar na maari jaye.



### **3] Abu Daood, Raavi Lakit Bin Sabar Rd.**

Mene Rasulullah ﷺ se kaha ki meri biwi badzuban he, Aap ﷺ ne farmaya use talak dedo, mene kaha ki usse mere bachche he barso se ham saath rahte he, to Aap ﷺ ne farmaya use nasihat karo, agar uske andar bhalayi kubul karne ki salahiyat he to vo tumhari baat maan legi, aur khabardar apni biwi ko is tarah na marna jese tu apni laundi ko marta he. Is

hadees ke akhri hisse ka ye matlab nahi he ki laundiyo ko khub pito, balki matlab ye he ki jis tarah log apni laundiyo ke saath pesh ate he us tarah ka mamla apni biwi ke saath na hona chahiye.



#### **4] Abu Daood, Raavi Ayas Bin Abdullah Rd.**

Rasulullah ﷺ ne farmaya aye logo Allah ki bandiyo yani apni biwiyo ko mat maaro, uske bad umar (rd) Rasulullah ﷺ ke pas aye aur kaha ki aap ki is hidayat ki wajah se shauharo ne marna chhod diya to aurte apne shauharo ke sar chadh gayi aur dilair ho gayi he, yani himmat dikhane lagi he, to Aap ﷺ ne unko marne ki ijajat dedi, uske baad Aap ﷺ ki biwiyo ke pas bahut si aurte aayi aur unho ne apne shauharo ki maar pit ki shikayat ki to Aap ﷺ ne farmaya meri biwiyo ke pas bahutsi aurte apne shauharo ki shikayat lekar aayi, aise log tum me ke behtar log nahi he.

## 5] Muslim, Raavi Abu Hurera Rd.



Rasulullah ﷺ ne farmaya koi momin pati apni momin biwi se nafrat na kare, agar uski ek aadat pasand nahi aati, to dusri aur aadate pasand ayegi. Ye ki biwi agar khubsurat nahi he ya kisi aur tarah ki kami us me payi jati he to us vajah se fauran usse talluk khatm karne ka faisla na karo, ek aurat ke andar aur kisi tarah ki kami hoti he, to uske andar bahut si khubiya bhi hoti he jinki vajah se vo pati ke dil par kabja kar leti he, magar us vakt ki jab usko moka bhi diya jaye, aur uski sirf ek kotahi aur kami ki vajah se hamesha ke liye dil me nafrat na bitha li jaye.

## 6] Muttafak Alaihi, Raavi Abu Masud Al Badri Rd.

Rasulullah ﷺ ne farmaya ki jab adami apne ghar valo par akhirat me phal pane ki niyat se kharch karta he to ye uske liye sadka banta he.

## 7] Abu Daood, Raavi Abdullah Ibne Amar (rd)



Rasulullah ﷺ ne farmaya adami ko gunehgar hone ke liye ye baat kafi he ki vo un logo ko 'zaye' kar de, jinko vo khilata he.

## 8] Tirmizi, Raavi Abu Hurera (rd)

Rasulullah ﷺ ne farmaya ki jab adami ki do Biwiya ho aur usne unke haq me insaf aur barabari na rakhi to qayamat ke din vo is hal me ayega ki uska adha dhad gir gaya hoga. Vo adhe dhad ke saath ayega kyu ki jis biwi ka haq usne adaa nahi kiye, vo ussi ke jisam hi ka hissa to thi, apne jisam ke adhe hisse ko duniya me kat kar fek aya tha, phir qayamat ke din uske pass pura jisam kaha se hoga.